Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

[For the Christian Register.]

THE SABBATH.

Mr. Reed,—

If the following observations on the Sabbath meet your approbation, by giving them a place in your very useful paper, you will oblige at least one of your readers.

The views which some modern writers have given of the Christian sabbath are not satisfactory to me. While they admit that Jesus Christ came to fulfil and enforce the moral law of God, they seem to give up, if not to deny, the moral nature and perpetual obligation of the *fourth* commandment. The effect of such sentiments on the minds and lives of many persons is very great, and, it is believed, very injurious. Without examining the arguments of those writers on this subject, I shall express my views, of which every reader may judge for himself. But let no one think lightly of this matter. It is highly important that we entertain just notions of the Lord's day. The views of it which we receive and cherish will influence our dispositions and conduct, and affect the vitals of practical religion. I have given to the subject more than a little thought, care, and seriousness; and I shall express my opinion with the unfeigned desire that the truth may prevail.

The proposition I would establish is, that the *fourth* commandment, or the law of the sabbath, *is moral in its nature and perpetual in its obligation.* Jesus Christ, the divine teacher from heaven, summed up the moral law in two commandments, *love to God and love to men.* One of these, said our Lord, is the *first*, the other, the *second*, and that "on these two commandments hang all the law and the prophets." These two commandments had been given, at Sinai, in *ten* doctrinal precepts, in compliance with the weakness of men, and in adaptation to various relations and unavoidable conditions in the world. But the *first four* precepts are manifestly included in love to God, and the *six latter*, in love to fellow-men. The second and third precepts are negatively expressed, and prohibit the worship of God by images, and an irreverent use of his sacred name. Those precepts imply that we worship the true God alone in a spiritual manner, and that we piously use and reverence his holy name and whatever appertains to Him, in opposition to every degree of profanity. The *fourth* precept affirmatively enjoins duties evidently as the *manner of expressing and means of cultivating* love and worship to God. These three precepts, the *second, third*, and *fourth*, then, are essential branches of the *first*, and included in it. The *fourth* commandment, therefore, is an *essential* branch of the first, which is, "Thou shalt love the Lord thy God with all thy heart," &c. and cannot be separated from it without perverting its design and opposing its utility, especially in respect to society. This branch of the moral law of love to God, the *fourth* commandment, is the principal means by which the whole law of love and piety to God is supported. Without the religious observation of the sabbath and public worship, it would be impracticable, in the ordinary course of things, to maintain in society, piety towards God and needful reverence for his being, character, and presence. Religious reverence for the Deity, including a belief of accountableness to Him, is necessary to the order and peace of society. This alone, or at least above every thing else, gives validity and obligation, in the mind and heart, to testimony and oaths legally administered; and this reverence for God is essential to every degree of piety. The fourth commandment, then, like the other three of the first table, is founded in the *moral nature of man and his relation to God*, and of course in the unalterable reason and fitness of things.

The moral reason of this law of the sabbath, one would think, might be evident to every enlightened and considerate person. As it is most reasonable that men should love and honor and worship God, and have none other, and refrain from all profanation of his name and character; so it is most reasonable that a portion of time should be set apart specially for this purpose, and proper means appointed for the promotion of piety to God. And when such stated seasons and such suitable means are appointed, it is most reasonable that men should seriously and devoutly use them for the purposes of their appointment. And this is the same as to remember and sanctify the sabbath day. The *fourth* commandment then, as is the *first*, is moral in its nature and perpetual in its obligation.

The fourth commandment is peculiar in its construction. This peculiarity seems to be required by human condition in this mutable and passing world. The spirit, design, and nature of the precept may remain immutable, though the conditions of men, in the progress of time, may be often varied and changed.

It has been well observed by theologians that in the *fourth* commandment, there is somewhat *moral*, and *positive*, and *ceremonial*. That *a portion* of time frequently recurring should be appropriated to religion is *moral*; —that the *seventh* part of time should be appointed is *positive*;—and that the seventh *day* of the week should be separated and sanctified is *ceremonial*. Our Lord therefore changed the day of the week, with the change of religious dispensation. Other ceremonies in the manner of keeping the sabbath have also been changed with the outward forms of religion. But the moral part is immutable,—and the positive part needs no alteration. The change of the day from the seventh to the first day of the week, by Jesus Christ, made no alteration in the reason, obligation, or general use of the sabbath. The morality of the sabbath does not consist in the appropriation of any particular day, but, as has been said, in the *needfulness* to man, *that a portion of time often recurring should be appropriated*; this being essential to the promotion of piety to God and to the moral improvement of man.

But when God had separated and sanctified the *seventh* part of time, no alteration could be made, unless by the same authority and for equal reason. Our Saviour was vested with divine authority and affirmed that he was "Lord of the sabbath day." But yet he did not pretend to change even the *positive* part of the sabbath, the seventh part of time. He only changed the day from the *seventh* to the *first*, which is the ceremonial part. The appointment of a specified portion of time, which is the moral part, he confirmed as it was before established.

In all the life of Christ,—in all his instructions and example, he appears to have considered the fourth commandment as an essential part of the first table of the moral law, which needed only to be explained, enforced, and adapted to the genius and age of the Christian religion, under which, "the yoke is easy and the burden light." But he gave no countenance to any relaxation of piety, purity, and holiness in keeping the sabbath day. It is worthy of remark, that the change in the day was so made, as not to infringe on either the moral or positive parts of the precept; for there has been no week without a sabbath, and no week with two, the change from the seventh to the first notwithstanding.

As the world advanced in age, and the external conditions of men were changed, additional reasons for the religious observance of the sabbath might and did arise; but these were so far from weakening, that they corroborated the original reasons; and especially in respect to particular nations and circumstances. However times and conditions may vary, the moral nature and relations of men remain. The deliverance of the Israelites from Egyptian bondage being given as a reason for sanctifying the sabbath, does not destroy or lessen the reason assigned at the beginning of the world. So neither is the completion of the work of redemption by Jesus Christ, the chief reason why Christians should sanctify the sabbath; nor is it a diminution of the original reason. The obligations of the Israelites to keep the sabbath holy were increased by their wonderful deliverance from bondage; and so are Christians more obligated by the doings of Christ. On this head, it has seemed to me, some pious persons have erred. With every additional reason for sanctifying the Lord's day, they have lost sight of the former reasons, until the Christian sabbath, in their view, is divested, not only of its Mosaic strictness and burdens, but of its original sanctity and divine appropriation. In this way they seem to reduce the sabbath to a kind of religious festival in honor of Christ and his resurrection. But in my view of the subject, they overlook the original reason and design of the sabbath, and do not consider it, what I think it really is, a branch and essential part of the first and great commandment of the moral law.

R. C.

DOCTRINAL.

We extract the following passages from Lindsey's Conversations on Christian Idolatry, in which one of the speakers gives an account of his conversion from the doctrine of the Trinity to a belief in

SIMPLE UNITARIANISM.

No sooner was I arrived at *****, and had finished the affair, which had called me away from you, when, with great avidity, I took the Bible into my hands, and spent a great part of the night and the three following days, before I had satisfied myself, and digested my thoughts upon what I found there.

I began with the books of Moses, and then went on through the other parts of the Old Testament, perusing them in order, and with all the impartiality I was capable of; endeavoring not to carry along with me any bias or prejudice one way or the other, but to be as indifferent about the result of my inquiries, as if I was reading any other book to which I was an entire stranger: for this I thought to be the only fair way of proceeding, and of coming at the truth.

When I expected to have easily found the doctrines I had been taught in early youth, and had believed upon good grounds, as I thought; particularly that of a second god, who afterwards became the man Christ Jesus; I was struck with entire astonishment in perceiving now the utter silence of those divine writings concerning any such second divine person, who was God, or any third divine person, or god, called the holy ghost, or holy spirit. I perceived on the contrary, that throughout, God speaks of himself by the personal pronoun, I, me; He is always addressed by prophets and holy men in the same way, Thou; thee; and spoken of by the third person singular, He, Him; so that if there be any power or use in words to signify any thing, or any credit to be given to the scriptures, God is one, one single person and no more.

I was however restrained in immediately making this conclusion, by some arguments, which I recollected to be used to prove the doctrine of the trinity from the Old Testament, and which formerly had weight with me; but which I confess, appeared to me now very trifling.

One of them was, in speaking of the creation, God said, *Let us make man in our image, after our likeness.* And soon after; behold, the man is become *as one of us.* From which sayings it is concluded, that the Divine Being addressed himself to some persons upon a rank of equality with him, one of which they suppose was the person, who afterwards became a man.

But, to say nothing more against such an arbitrary construction, and mere supposition; this plural way of speaking is thus naturally accounted for, as many learned trinitarians have acknowledged; viz. that Moses used it for the greater solemnity, to dignify his subject, when about to treat of man's creation, the chief of the works of God. Or, it may be, according to the Jewish interpretation, that there is an allusion to the ancient doctrine of God being always surrounded with angelic spirits, to receive his commands and execute his purposes; to whom he now addressed himself.

Another argument from the books of Moses, for the trinity, also occurred, which indeed now appeared to me only to shew how much men were at a loss for real arguments, and is taken from the plural termination of one of the names of God, Elohim; from which it is contended, that there is a plurality of persons, as it is termed, in God.

This indeed is not perceivable in our English Bible, the translators, and I believe, all translators in other countries, having very judiciously put this name of God in the singular number, as was done by the first jewish translators of the Hebrew scriptures into Greek, between two and three hundred years before Christ; who certainly understood their own, which was the living language. Not to mention that many singular words, in all languages, have a plural termination, and that this name, Elohim, being sometimes applied to men, it might as well be inferred, that each man had a plurality of persons in him, as that there was any thing of the kind in God.

Much weight I had also been taught to lay on some phrases in the books of Moses; for instance, where it is said, the Lord rained upon Sodom and Gomorrah brimstone and fire *from the* Lord out of heaven; as if this indicated that there were two Lords or two Jehovahs; whereas it is only an idiom of the language, in repeating the noun for the pronoun, the Lord from the Lord, instead of the Lord rained from himself; as might be shewn by many examples, which would equally prove that there were two Solomons, or two Rehoboams, &c. &c.

It has also been fancied, that there was a divine person mentioned in the Old Testament, stiled the angel of God, the angel of the Lord, or of Jehovah; who was either another Jehovah, equal in all perfections; or according to others, a second power, brought forth from God, who ministered to the supreme Father, and was his agent in making and governing the world; and who afterwards became the man Christ Jesus.

But this has been shewn to be a mistake, from not understanding the language of the scripture concerning the divine appearances signified by the term, angel of God, angel of the Lord, in which, God is always represented as appearing, or manifesting himself, by some subordinate angel, agent, or power. But then, the angel or agent of the Lord was not always a person, or intelligent being, but often things inanimate; viz. an articulate voice, a pestilential wind, &c. &c. were called the angel of the Lord.

These arguments however, and every thing of the kind from the Old Testament, in behalf of two Jehovahs, or a plurality of gods, appeared to me now, as they really are, mere subtleties and ingenious contrivances, to extract a doctrine from words, which they were never intended to convey. For all conclusions from these or any of the like words and phrases, of there being more than one God, one divine person intended by Moses, and the prophets, in their language concerning the deity, were, to my understanding, totally overturned, by this single consideration; namely, that Moses and all the sacred writers of the Old Testament, who use such language, never drew any such conclusions from it, as Christians have done; did never in any way signify, that they thereby understood, or intended to teach, that there was any plurality of persons in God, strange unintelligible language! but I observed them constantly, uniformly, invariably, and universally, throughout, to speak of God, as being one single person, as any single man is one person; and never to intimate, that there was any other god, or divine person, but this one who is acknowledged, adored, and worshipped by them; and who alone ought to be acknowledged, adored, and worshipped

These two arguments then from the sacred writings of the Old Testament, which I have produced as striking me so forcibly, and which lie upon the very surface, so that none can miss seeing them, are absolutely decisive upon my mind, that there is but one God, one divine person, who is God, and to be worshipped; and I shall beg leave to repeat them, that I may be told if there be any flaw in them.

First, God being spoken of, spoken to, and speaking of himself, in the singular number, is a proof of there being but one divine person, one God; which no sophistry in the world can split and construe into two or more persons.

Secondly, Moses, Samuel, David, Solomon, and all the prophets and holy men recorded in the Old Testament, never appear to have had any knowledge of any second God, to be worshipped, such as Christians have found out for them, since their time; nor of a third divine person and god, stiled the holy ghost, or holy spirit; but they ever acknowledged and worshipped one God only, namely, the single person of Jehovah, the maker of all things.

And these two arguments are intelligible to the most ordinary understanding. The unlettered man, the day-laborer and mechanic are capable of seeing their force as well as the greatest scholar, and may thence satisfy themselves, by the authority of Moses and all the old prophets, that they are not mistaken in rejecting the doctrine of three divine persons, three Gods, in opposition to all the subtle windings, by which learned divines may seek to bewilder them on so plain a subject, from the Old Testament.

There are therefore no other gods, no other creators, but Jehovah alone, the God of Abraham, the God of the Israelites, according to the doctrine of Moses and all the prophets. If there be any single, particular texts, or passages of the Old Testament, from which the contrary doctrine is inferred, they will be found to be false readings, or mistranslations, or misinterpreted: for the scripture cannot contradict itself. And I apprehend, that if we were not capable, in any of these ways, to account for one or two particular texts, which may be supposed to speak of Christ as God, although I am assured by writers I consulted, who have considered the matter, that this is not the case in any one instance; yet on such a supposition, we must be governed by what is found in every page, and is in agreement with the whole tenor of the book, and not by what is found in one or two places only.

BIBLICAL.

[For the Christian Register.]

MATTHEW III. 9.

"Think not to say within yourselves, we have Abraham for our father: for I say unto you, that God is able of these stones, to raise up children unto Abraham," compared with Luke iii. 8.

These words were addressed by John the Baptist to the Jews, whom, in the fulfilment of his sacred mission, he was calling to repentance: and they may be thus interpreted. "When you are called to repent, to reform your corrupt habits and to purify your lives, do not attempt to destroy the efficacy of such admonitions by imagining, that you are secure from the punishment of your sins, because you are the children of Abraham. For be assured that this national vanity of your's is altogether a delusion. God is able out of these stones to raise up children unto Abraham. He, that formed Adam from the dust of the earth, and raised children to Abraham himself from her, who 'was as good as dead,' can from these very stones of the streets, create those for his children, whose faith shall render them more truly and acceptably the sons of Abraham, than you or your fathers ever were."

Some, however, have understood the expression figuratively: and have referred it to the Gentiles, who were insensible, stony-hearted towards the truth; and were themselves worshippers of stocks and stones.—But the more obvious and literal meaning seems to us preferable. "God by his omnipotence can raise up better children, than you or your fathers have been, from even the stones of the streets, or in other words, from the most inanimate objects of nature; and with all your vain confidence as the children of Abraham, you may rely upon it that He will rather do this, than continue to favor those, who are perpetually transgressing his laws," and abusing, as you have done, his mercies. *See Lightfoot, Macknight, and Kenrick on the passage.*

Nor was it a superficial error, or a slight offence, that the Baptist thus rebuked.—The Jews placed a most unwarrantable reliance on their descent from Abraham. They presumed that it would not only exempt them from the consequences of their sins, but secure them their eternal salvation: and such were their extravagant expectations concerning it, that they had a proverb common among them, that "Abraham sits next to the gates of hell; and doth not permit any wicked Israelite to go down into it."

JOHN VIII. 39.

"They said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham."

Or as Le Clerc, whose criticisms are always valuable, and seldom fail of illustrating a passage, renders it, "If ye are Abraham's children, then do the works of Abraham."—Both interpretations convey the same instruction and the same piercing rebuke.

Our Lord, in addressing these captious Jews, acknowledges their natural descent from Abraham: for he says distinctly in a preceding verse, "I know that ye are Abraham's children; but ye seek to kill me because my word has no place in you"—i. e. in your hearts. And all his reasoning with them in this discourse is in exact accordance with the reproof, given by the Baptist, in the passage we have just explained. The meaning of the whole may be thus expressed. "It is true indeed, as you say, that you are Abraham's seed; but so was Ishmael, the son of the bond-woman. And what can your mere descent avail you, while you are wholly unlike Abraham in your temper and character." If ye were the true children of Abraham, ye would resemble him in his faith and righteousness; and instead of seeking to take the life of one, who is come to you from God with a revelation of his will, ye would believe on him, as did Abraham; who for his faith, and his obedience to the divine commands, was called the father of the faithful, and the friend of God. *See Le Clerc, Macknight, and Pearce on the Evangelists.*

BIOGRAPHICAL.

RICHARD BAXTER.

THE EXPERIENCE OF HIS OLD AGE.

We have, in a late Register, laid before our readers some passages from the life of this eloquent preacher and faithful minister of Christ; recording some of the changes, which, with his advancing years, he had experienced in his opinions and feelings. No less interesting and important are some of the following, which we extract from the same source Let them serve in these days of division and debate for instruction and rebuke; to check presumption in the young, and to heal the disease of obstinacy in the old.

I *now* value all things according to their *use* and *ends;* and I find in the daily practice and experience of my soul, that the knowledge of God and Christ, and the holy spirit, and the truth of Scripture, and the life to come, and of a holy life, is of *more use* to me, than all the most curious speculations. 2. I know that every man must grow (as Trees do) downwards and upwards both at once; and that the *roots* increase as the bulk and branches do. 3. Being nearer death and another world, I am the more regardful of those things which my everlasting life or death depend on. 4. Having most to do with ignorant miserable people, I am commanded by my charity and reason, to treat with them of that which their salvation lyeth on; and not to dispute with them of formalities and niceties, when the question is presently to be determined whether they shall dwell forever in heaven or in hell. In a word, my *meditations* must be most upon the matters of my practice and my interest: and as the love of God, and the seeking of everlasting life is the matter of my *practice* and my *interests*, so must it be of my meditation.

That is the *best* doctrine and study which maketh men *better*, and tendeth to make them *happy*. I abhor the folly of those unlearned persons, who revile or despise learning because they know not what it is: and I take not any piece of true learning to be useless: and yet my soul approveth of the resolution of holy *Paul*, who determined to know nothing among his hearers, (that is, comparatively to value and make ostentation of no other wisdom) but (the knowledge of) a crucified Christ; to know God in Christ is life eternal. As the stock of the tree affordeth timber to build houses and cities, when the small though higher multifarious branches are but to make a crows nest, or a blaze: so the knowledge of God and of Jesus Christ, of heaven and holyness, doth build up the soul to endless blessedness, and affordeth it solid peace and comfort; when a multitude of school niceties serve but for vain janglings and hurtful diversions and contentions. And yet I would not dissuade my reader from the perusal of *Aquinas, Scotus, Ockam, Arminiensis, Durandus*, or any such writer; for much good may be gotten from them. But I would persuade him to study and live upon the essential doctrines of Christianity and Godliness, incomparably above them all.—And that he may know that my testimony is somewhat regardable, I presume to say, that in this I as much gainsay my natural inclination to subtility and accurateness in knowing, as he is like to do by his, if he obey my counsel. And I think if he lived among infidels and enemies of Christ, he would find that to make good the *doctrine of faith* and of *life eternal*, were not only his noblest and most useful study; but also that which would require the height of all his parts, and the utmost of his diligence, to manage it skilfully to the satisfaction of himself and others.

In my younger years my trouble for sin, was most about my *actual failings* in *thought, word*, or *action*, (except *hardness of heart*, of which more anon.) But now I am much more troubled for *inward defects*, and omission or want of the vital duties or graces in the soul. My daily trouble is so much for my *ignorance of God*, and weakness of *belief*, and want of greater *love to God*, and *strangeness* to him, and to the life to come, and for want of a greater willingness to die, and longing to be with God in heaven, as that I take not some immoralities, though very great, to be in themselves so great and odious sins, if they could be found as separate from these. Had I all the riches

of the world, how gladly should I give them, for a fuller knowledge, belief, and love of God and everlasting glory! These wants are the greatest burden of my life, which oft maketh my life itself a burden. And I cannot find any hope of reaching so high in these, while I am in the flesh, as I once hoped before this time to have attained: which maketh me the wearier of this sinful world, which is honored with so little of the knowledge of God.

Heretofore I placed much of my religion in tenderness of heart, and grieving for sin, and penitential tears; and less of it, in the love of God, and studying his love and goodness, and in his joyful praises, than now I do. Then I was little sensible of the greatness and excellency of love and praise; though I coldly spake the same words in its commendation, as now I do; and now I am less troubled for want of *grief* and *tears* (though I more value *humility*, and refuse not needful *humiliation*,) but my conscience now looketh at *love* and *delight* in God, and praising him, as the top of all my religious duties, for which it is that I value and use the rest.

[Our limits compel us to defer other extracts, to a future paper.]

CHRISTIAN REGISTER.

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RELIGION IN GERMANY.

We presume, that there are few of our readers, who have not heard so much on this subject as to create a desire for further information. We have always felt incompetent to give an adequate exposition of the state of Christianity in that interesting country,—vexed as the subject has been by the disputes of theologians and the weapons of party warfare. We cannot, however, be blind to the injustice of attacking the Unitarians of New-England, through the Rationalists of Germany,—a class of philosophers with whom they have not the slightest intellectual or moral affinity, and of whose peculiar opinions, few of them had ever heard, until within a short period, and of which, most are still entirely ignorant.

This method of exciting a popular prejudice against Unitarian Christians, which has been so frequently resorted to of late, consists in identifying them with those German theologians, who adopt what is called the Rational system, and whose views are justly regarded with aversion by the greater part of the Christian community.

The Spirit of the Pilgrims—as was naturally to be expected,—has made considerable use of this weapon, especially in a recent mysterious article on Religious Controversy, the writer of which presents himself in no very agreeable attitude, as an example of a man 'who so fighteth as one that beateth the air.' A work entitled "Letters on the Existence and Agency of Fallen Spirits," abounds with it, in a manner, however, which indicates the vivacity of a youthful rather than the skill of an experienced combatant. We are sorry to add that so respectable a man as Professor Stuart, has condescended to avail himself of a mode of attack, which however successful for a season, he must be aware is a poor substitute for argument. It can go but little way as a proof of the Trinity, to assert that there are divines in Germany, who reject the Bible. The Christian who holds the Bible has nothing to do with them. Their belief or disbelief is no measure of his own.

The reasoning of these gentlemen—if such it may be called,—when reduced to a tangible shape, is simply this.

American Unitarians are sometimes called Rational, to distinguish them from the orthodox. A religious party in Germany, is distinguished from the orthodox there, by the same name. The German party, rejecting the miracles and inspiration of Jesus Christ, are in fact, Deists. Therefore, maintain these controversialists, American Unitarians, deny the inspiration of our Lord and are no better than Deists.

Perhaps the mere statement of such an argument is as good a refutation as it can deserve: but while it is easy to shew its fallacy, it is difficult to account for its use. We should regret to think that those who employ it, either know better, and accuse their brethren wilfully, or speak in ignorance, where to speak, without information, is itself a sin. And yet, we are not aware that there is any other alternative for us to choose.

We have never been very sensitive to this charge, because we believed that as the public became better informed on the subject, its weakness would be exposed and its use abandoned. Perhaps nothing could be more seasonable in this connexion, than the statements made in an interesting volume of travels in Germany recently published by Mr. Henry E. Dwight, who comments with great fairness and liberality on the state of religion in that country. The facts, which he advances are entitled to respectful consideration on account of the source, from which they are derived,—coming as they do from a gentleman, who with many of the intellectual traits, probably inherits the religious predilections of the late eminent President of Yale College; and who, therefore, cannot be suspected of coloring the statements, which he makes, in order to give an unfavorable impression to any parts of the orthodox policy.

Yet we want nothing more than the facts, which came under his observation, to shew the extreme injustice of attributing to Unitarians in this country, the opinions, which are styled Rational in Germany. Our orthodox friends here, would shrink from the reproach of what prevails as orthodoxy there;—but it would be just as equitable to charge them with the doctrines of German orthodoxy, as it is to charge us with the doctrines of German Rationalism.

The truth is that the terms orthodox and rational, as used in Germany, indicate a different set of opinions, from those which are suggested by the same names in our own country, and of course, any reasoning from one to the other, is altogether sophistical and fallacious.

We will avail ourselves of the facts stated by Mr. Dwight to illustrate the distinction.

According to him, the clergy and laity of Germany are divided into two great religious parties, the Rationalists and Supernaturalists. The former of these parties was formerly called Naturalists, or those who refused to admit the miracles related in the Old and New Testaments. While they have since substituted the name of Rationalists, the word orthodox has been extensively adopted by the other party, instead of Supernaturalists. So that the evident ground of distinction between the parties, is that the orthodox believe in the divine origin of revelation: and the Rationalists deny it altogether. Now we maintain that if American Unitarians are to be identified with German Rationalists, the orthodox of New England, for the same reason are to be identified, with the orthodox of Gemany. And what are their opinions? Mr. Dwight says, to belong to the orthodox party at the present time, the great points of Lutherean belief must be admitted; particularly, the Trinity, the miracles of Christ, regeneration, the resurrection, future rewards and punishments, &c. So far all is well. To this point the orthodoxy of New England coincides with that of Germany. We then find the following traits of German orthodoxy, from which our orthodox brethren would dissent.

1. The orthodox hold that resistance to a legetimate monarch is a great sin in the eye of God. They carry this principle so far as to condemn the Greeks for their revolt from the Turks.

2. Most of the orthodox professors do not believe so fully in the Old as in the New Testament. The majority of the clergy, however, give equal credit to the inspiration of both.—Most of the orthodox profess to believe the miracles of the Old Testament though many reject them. Most of them admit the miracles of the Apostles, and all believe those of our Saviour.—There are some, who do not believe the Apostles to have been inspired.—This discrepancy of opinion, would be considered very heretical by the orthodox of our country.

3. The belief in the Sabbath, as an institution binding upon us in the sense in which it is generally viewed in the United States, is universally rejected. Mr. Dwight says, that in his conversation with very many on this subject, he never saw or heard of one, who did not regard it as a Mosaic Institution merely.

4. The doctrine of the eternity of future punishment is almost universally rejected. I have seen but one person in Germany, Mr. D. states, who believed it, and but one other whose mind was wavering on the subject. Many of them acknowledge that the New-Testament seems to inculcate this doctrine; but they find it, as they say, so irreconcilable with our ideas of the infinitely benevolent Being whom God has revealed himself to be, that if they believe in his perfections, they must reject the doctrine. Some contend, that it is not even apparently announced.

5. Predestination, as taught by Calvin, is almost universally rejected by the orthodox. I have never says Mr. D., met with a German who believed it.

From these statements our readers will perceive the injustice of inferring the opinions of any sect of Christians among us, from the opinions of those who are called by the same name in Germany. They will perceive, also, that the orthodox of that country, not only adopt a mitigated form of many doctrines, which are here considered essential, but that they also maintain certain opinions, which are often alleged against Unitarians,—and that without any foundation.

We would then enter our serious and solemn protest against being classed with any religious party in Germany, and made responsible for their sentiments, whether true or false. Let us stand on our own ground. Let us be called upon to defend only those opinions, which form a part of our belief. What if Eichorn, or De Wette, or Paulus, who style themselves rational, do not believe in the divine authority, of Christianity? That is nothing to us. Their opinions are not ours.

Is it not, preeminently absurd, to charge their speculations upon American Unitarians, whose faith in Christianity as a divine revelation has been enlightened and confirmed by the writings of Lardner and Belsham, Priestly and Cappe,—men who have always contended earnestly for the divinity of the Christian system; whatever doctrines they supposed it taught? Are the liberal clergymen of our country to be charged with infidelity, when the writings of Buckminster and Thacher and Freeman, and Channing, are appealed to, even by our opponents, as powerful defences of our common religion? No; let our orthodox brethren reconcile their belief with that of the orthodox in Germany and be willing to incur the responsibility of their opinions, before they presume to charge upon Unitarian Christians the doctrines of foreign Rationalists.

We hope they may learn a good lesson from these frank and seasonable disclosures of the gentleman, to whose volume we are indebted for much valuable information, on the subject which we have now touched. We think the remarks, of Mr. Dwight, in connexion with his statement of the views of the German orthodox, respecting the Sabbath, Future Punishment, &c., may suggest to them topics of salutary reflection, when "they are disposed to shut the gates of heaven upon all those, who believe ninety and nine articles of their creed, but who reject the hundredth." When we recollect, that those of whom the following remarks are made, hold religious opinions which, in this country, many seem to think subject their believers to necessary reproach, we cannot but admire the manly and liberal spirit which dictated them.

"Some of those with whom I have conversed, appear to be eminent for their piety. I have never seen any Christians, who seemed to me to have a deeper sense of the odiousness of sin in the sight of God, or whose hearts beat with a more ardent gratitude for our Saviour, for the great redemption he has made to fallen man. I know of no examples of humility, greater than those exhibited by some of these gentlemen, or more elevated views of the character of God than you discover in their conversation. So far as an opinion can be formed of them from their reputation, and from their conversation, we must look in vain for brighter examples of piety than they exhibit. They certainly manifest a greater spirit of love for those who differ from them, than is found in most of our sects, and they feel very unwilling to shut the gates of heaven against all those who do not believe every article of their creed. In this charity and love, the Christians of most Protestant countries would do well to imitate them."

INFANT SCHOOLS.

An exhibition has recently taken place in this city, of so novel and peculiar a character, that it could not fail to draw attention. The Infant school, kept in Bedford-street, having been in operation about a year, the managers, for the purpose, we presume, of interesting the public, and in the hope, as we are told, of obtaining aid towards establishing another school, determined to afford to all who were desirous or willing to attend, an opportunity of witnessing the exercises of the children. A platform was laid over the pulpit in Rev. Mr. Green's church, in Essex-street, and the greater part of the scholars—fifty we believe, the whole number usually present being seventy,—were arranged in front of the assembly, in a manner very convenient for exhibition. We did not enter the church, till they were on the point of being dismissed, but we understand that the exercises continued for an hour and a half, and consisted of recitations in Spelling, Arithmetic, Geometry, Astronomy, Geography, and Natural History, singing of hymns, and answers to questions on the history and precepts of the Bible. The children also connected manual with mental exercises. Satisfaction is expressed in several of the papers of the city, and was probably felt by the audience, as a liberal collection was taken at the close.

We have our doubts respecting the utility of such an exhibition. When older children are marched to church, and honored with 'the chief seats in the synagogue,' and are made the objects of an admiration which they cannot but see is lavished upon them, we do not hesitate to pronounce it an evil, that cannot be outweighed by the zeal or the money which is in consequence bestowed on a particular, and a worthy object. An injury is done to youthful character. The love of display is awakened, the thirst for distinction is gratified, and to talk to a child one day about the sin of vanity, and the next day to expose him to irresistible temptation, is as effectual a mode of rendering him heedless of sound instruction, as could be devised. We take little pleasure in reading accounts of anniversaries, of either religious or charitable institutions, in which the public appearance of the children, who are the subjects of the beneficence, is described as one of the prominent features of the celebration; and we are grieved and shocked to hear of the manner in which these little ones are sometimes made to display their religion, even saying their prayers, 'that they may be seen of men,' as if to excite in the hearts of their auditors the sentiment, which once found utterance from the lips of an admirer of such infant piety—'was ever any thing better done!' If there is a treasure on earth, that should be protected from the gaze of strangers, it is the piety of young hearts. As delicate as it is pure, it loses not only its lustre, but its value by being shown or admired. We are compelled when we see persons willing to intrude on the child's devotion, to exclaim, in the often quoted sentiment of heathen reverence,

"*Procul, oh procul este profani,*"
Leave, oh leave, this sacred scene,
To gaze is to profane.

The school in Bedford-street is not the only infant school, nor the only charity school of this description in Boston. Besides several private schools that have been recently established, and Mr. Alcott's, commenced by him some months ago, there is one, designed expressly for the children of the poor, which was for a time under the care of that gentleman, and was the first infant school opened in this city. Priority of date is a circumstance of too little importance to justify remark, if we had not seen an erroneous statement in a respectable Magazine. The society of ladies by whom the school in Salem-street, since removed to Atkinson-street, owes its existence, was organized before any other association for this purpose. The friends of the two infant charity schools were engaged simultaneously, but independently of each other, in devising plans, and obtaining assistance. Each society has the merit of prosecuting the original plan, though one or the other may have been the first to take some necessary step. The school in Atkinson-street has met with disadvantages in the want of a commodious room, and in the sickness of the instructors. These evils are not now felt, and we anticipate pleasure in observing the success that will attend the mode of education here pursued. Important principles may be put to the test, and we hope they will be tried by fair practice.

One principle on which it seems to us infant education should proceed may be oppugned, and we wait for the results of experiment to establish the correctness of a theory, that is sustained in our judgment by sound reasoning on the capacities of the pupil and the purposes of his existence. We believe that as the moral improvement of the individual is the end of all education, so particularly is it the end—the immediate end—of education in its early stages. If we understand the constitution of man, the culture of the intellect should not precede the care of the moral nature. It cannot be right to load the memory, and neglect the affections, nor do we esteem it judicious in any one to teach a child what he cannot understand about the external world, when there is so much within him, that he can and ought to comprehend. The object should be, to make him his own instructor, and his own guardian; to implant principle so firmly that it shall not be shaken by conflict with the evil of the world, to develope generous sentiment, and to nourish devout affection. To do this is a more difficult task than to give lessons 'in all the branches of a good English education,' or in the elements of every human science. But it is the office, which the teachers of an infant school especially should undertake, and should assiduously aim to discharge.

Let the child be led to observe and understand its own consciousness. Let it be inspired with just and *natural* sentiments towards the author of its being, enable it to perceive the excellence of virtue, and the glory of self-discipline, impress upon it the truth, that to present itself 'a living sacrifice to God' is its '*reasonable* service,' make religion its constant attendant in the school-room and on the play-ground, and in place of an abstruse theology, lay the foundations of a progressive character, that shall afford equal safety and happiness to its possessor, and give brightness to the morning as well as serenity to the close of life; these should be maxims in infant education. Have method, but do not adhere to it at the expense of good which might be gained by frequent deviations. Have a system, but be not anxious that it should always be apparent. Avail yourself of circumstances, rather be guided by them than trample upon them; flowers mark varieties of soil. We could fill columns with similar precepts, the purpose of which would be to enjoin attention chiefly, though not solely, to the moral nature.

The effects will not strike the eye as those of more mechanical, or if this term be offensive, of more intellectual systems. There will be little opportunity for *exhibition*, and a visitor might be far less impressed with the exercises of such a school, than of one, where the lisping children were taught words and things, of which their parents never dreamed in all their hours of learning. The results of moral instruction are never visible to their full extent. They are not realized at once. They are felt in the seasons of trial, and difficulty, and peril to the character, with which the subsequent life is marked. Then the *man* may reap the harvest which was sown by faithful discipline in the heart of the *infant*. Still the benefits of moral education are but partially enjoyed on earth. They will be understood and appreciated justly, only in that world where goodness shall be a nobler distinction than knowledge, and inward self-denial be more abundantly rewarded than all appearances or forms of devotion.

THE OPINIONS AND EXPERIENCE OF RICHARD BAXTER.

Our readers may find on our first page a few passages, in addition to some, which we had already extracted, from the life of this distinguished minister and faithful confessor in the cause of Christ. They are the records of some of the changes, which, with his advancing years he had experienced in his opinions and feelings. Such testimonies, and especially from such minds, are always valuable. They are worthy of serious attention; and may excite to a salutary self-examination. The candid confession of a man, gifted as was Richard Baxter, eminent for his genius, his eloquence, and piety, may rebuke the presumption of many, especially of the young, who, without much patience of examination either of their opinions or their feelings, are ready to believe, that they *must be right;* and who need the conviction, which perhaps nothing but the slow teachings of time and the humbling lessons of experience will impress, of their weakness and fallibility. Baxter may teach them, with whatever reluctance they may receive it, that possibly the time may come, when they shall look with distrust upon their earlier judgments; and that opinions, which with the earnestness and even obstinacy of youth they are eager to defend, they shall find upon re-examination to be fallacious.

The distinction, also, which he has marked between theology as a science, and the plain practical truths of religion, is discriminating and important. He shows, that they are not in opposition but in perfect accordance; that theology is in itself a sublime and holy science—being nothing else than the doctrine of God—embracing the noblest truths and the best rules of life. He recommends the study of theology in all its branches, as subservient to the great interests of piety and virtue. He would not dissuade from the investigation of its minutest topics; and does not except even the works of Scotus and Aquinas, the famous disputants and critical doctors of his day. For he thought—and, with the limitations which a sober judgment under the guidance of a devout and charitable spirit, will prescribe, we are happy to think with him—that they all do good; that they may all contribute something to the cause of goodness; and that the Christian, in his studies of these and all controversial works, gathering the wheat from the chaff, and separating the, "precious from the vile," is only fulfilling that command of the Apostle, "Prove all things: hold fast that, which is good."

This eminent servant of Christ died in 1691, after a long ministry and complicated sufferings, of which extreme sickness and frequently imprisonments were but a part, and which he patiently endured in the cause of non-conformity. He was one of those illustrious men, who by their genius and learning, their preaching and their lives, adorned and upheld the age in which they lived. Among his chosen friends, were Bates, and Owen, and Howe, who has recorded his virtues. He had in his youth a strong passion for metaphysics and theological subtleties; but he learnt to deny himself; and his largest and most valuable writings are highly practical. He labored earnestly for the salvation of souls. And whatever may have been his doctrinal speculations (and these we may be certain, would have been guided faithfully by the light, he was always seeking) we see enough in what he has declared, in his experience and his increasing charity, to be, assured that were his spirit still among us, he would frown with indignation upon the exclusive and uncharitable temper of multitudes, in these days, who would gladly, if they could, find shelter for their opinions and measures under the sanction of his venerable name.

CRITICAL NOTICES.

NATURAL THEOLOGY: OR, EVIDENCES OF THE EXISTENCE AND ATTRIBUTES OF THE DEITY, *collected from the appearances of nature.* BY WILLIAM PALEY, D. D. *Arch-Deacon of Carlisle. Illustrated by* 39 *plates, and by a selection from the notes of* JAMES PAXTON, member of the Royal College of Surgeons, London; *with additional notes, original and selected, for this edition. And a vocabulary of scientific terms.* Boston: LINCOLN & EDMUNDS, 1829. pp. 308.

We are glad to see this work in a shape which is likely to give it a more extended circulation, for we know of few books which are calculated to be more generally useful. Like all Dr. Paley's works it seems thoroughly to effect the object of the writer. The arguments for the being and attributes of a Deity, are brought forward in a manner which is perfectly satisfactory to the great majority of readers. Even those who are not perplexed with doubts on this subject cannot peruse this volume, without having their devotional feelings elevated and strengthened. The plain and unpretending manner in which the object of the treatise is at first stated, though it may at the outset disappoint the reader, probably increases the impression which is produced by the clear and logical deductions afterwards. But it is not our intention, for it would be unnecessary, to say anything of the graces of Dr. Paley's style, of his powerful and sound understanding, or of his unaffected piety and benevolence. His writings are already popular in our country.—Our only object at present is to recommend this treatise to be studied in colleges and high schools, for which purpose the present edition has been prepared by the American publishers. The book seemed always in some degree defective without plates. The defect is now supplied by Mr. Paxton's illustrations, who has given a representation of everything which could require it.

The value of the edition is also increased by the notes of the American editor. The extracts from Bell's Animal Mechanics, are particularly valuable, and present more accurate and exact notions upon some points than the parallel passages of Dr. Paley.

"ON THE ORIGINAL TEXT OF THE NEW TESTAMENT."—*Tract No. 26 of the First Series of the* A. U. A. pp. 24.

We are glad to learn from the advertisement prefixed to this pamphlet, that it is the intention of the Exec. Comm. of the Amer. Unit. Assoc. to publish several tracts "designed to bring within the reach of the common reader facts and truths concerning the scriptures, that may correct erroneous apprehensions of their nature, and at the same time establish a just reverence for these invaluable writings, on which are built the faith and hope of Christians." In this tract, as is justly added, "will be seen both how unjust are the complaints sometimes made respecting alterations of the New Testament, and what reason we have for confidence in the general integrity of the copies."

We had before read these pages, as they appear in a somewhat different form in the Introduction to the Improved Version of the New Testament, and have often wished to see them published separately. They were prepared by a distinguished theologian in England, and present the results of accurate study in a brief and familiar treatise, that will convey much useful information to those who are interested in the records of our faith. We have here an account of the Manuscripts, the Versions, and the Editions of the N. T., of Various Readings, and of the manner in which the Received Text, the original of our common version, was formed, and of the insufficeincy of its claims to a blind reverence. In this reprint the less important passages, and those that might seem too learned for the generality of readers, have been judiciously omitted; and we doubt whether a better tract could have been found for the first of a series on the critical history and character of the Christian scriptures.

TRACT No. 27, of the Amer. Unit. Association. "*The Power of Unitarianism over the affections.*"—BY JOHN BRAZER.

This is a rational, temperate and candid defence of Unitarianism, against the charge of deficiency of power to warm the religious affections; written with perspicuity and elegance. The propositions supported, are, "that the truth or value of any system of faith is not to be decided by the conduct of its professors," nor by "the excitement and fervency of spirit which is commonly denominated zeal," but that "a true Christian zeal—a zeal which springs from love to God and love to men," is of essential importance; and the plain inference is drawn, that the Unitarian system is not to be judged by those external exhibitions, which are so much relied on by its opponents. The discourse next proceeds to point out the circumstances, which have given an appearance of coldness to the Unitarian system; which are enumerated, and explained with felicity and frankness; and it closes with some brief arguments to show the incompatibility of indifference in religion with Unitarianism, drawn from the

views it presents of the character of God; the facts that it is comprehensible and practical; and the belief it encourages of the progressive nature of virtue.

From good judgment, as well as for want of room, these topics are touched slightly; and we are aware that the reasonings employed here, and elsewhere upon them, are not satisfactory to the opponents of our creed. They say, they are merely hypothetical, and call on us to state, not what *ought to be* the influence of Unitarian Christianity from the character of its doctrines, but what *are actually* its effects, as observed on the lives of its professors. The comparisons which are made on this point, unfavorable to Unitarians, we deem very unwise; and if we decline to meet them, we would not have it understood, that we should fear the result, if a just criterion is taken; but that we perceive, such an investigation would lead to party boastings and mutual recriminations, of a very invidious and unchristian aspect; and are therefore pleased that the defence of Unitarianism, as a practical system, is rested on the exhibition of its genuine tendencies, and that the lives and conduct of its adherents are left to speak for themselves.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

THE SABBATH.

Mr. Editor,—

I was pleased to see the objections to the word "Subbath" as applied to the first day of the week, in the Christian Register of the 6th inst. under the signature of "Parvulus;" and am not satisfied with the answer of another correspondent signing "E. D.," in the succeeding paper of 13th inst. "Parvulus" objects to the expression, that it is a Jewish one, and conveys Jewish ideas; and "E. D." asks, if "it is not better to apply *scriptural* language to time consecrated to the worship and service of the only true God, than to use a *heathen* expression for the same purpose?" I answer *in the present case*, No. The name "Sunday," may have been given to this day, as "E. D." states, in honor of the worship of the Sun, as an idol; but few or none but the learned know this; and nobody reverts to it, or thinks of it, when using this term as a designation of the first day of the week. The names of all the days, of the week, we know, are derived from Saxon deities; but these have been long forgotten; and the terms, with the new addition of the syllable "day," have been so long, and so exclusively used to denote their respective days, that they indicate them with perfect distinctness, and convey no other ideas or associations whatever; and are consequently the most proper terms, which can be used; an argument which applies to Sunday as well as the rest.

On the other hand, the word "Sabbath," is seen constantly by all classess who read their bibles to signify the last day of the week; which was set apart in a peculiar manner, and with rigid restrictions, in celebration of traditions connected with the ancient Jewish dispensation. The ideas annexed in the scriptures to this expression, are of course closely associated with it; and whenever the term "Sabbath" is used, the Jewish idea of that day, and the Jewish mode of observing it, immediately occur; and accordingly, if it is applied to any day at the present time, all the characters of the Jewish Sabbath will be ascribed to that day; and a similar observance of it will be assumed or imposed. This is not a mere hypothetical consequence; but one which has actually taken place; and is manifest in the modes now used, in observing and speaking of the day, which, by a strange anomaly in language, is called the "Christian Sabbath."

The fact is, that the Sabbath and its observances were never transfered to Gentile Christians, any more than any other of the ceremonies of the Jewish Church; they celebrated the first day of the week in a different manner, and for different purposes; not in commemoration of the *rest of* God; but of the resurrection of Christ; and they accordingly gave it the name of "the Lords day." As "E. D." is fond of scriptural language, I am surprised that he should object to this expression, that "it would be using the name of our Saviour too familiarly." The Apostles and their followers, did not seem to think so; as we find them giving it this appellation. Sacred as we consider this day; the term appears to me by no means too high for it; but particularly appropriate. Under a name, and an association which carries me back to that most glorious event, the resurrection of my Saviour, I honor this day more, than I should, from its connexion with all the obsolete traditions which the term "Sabbath" could bring me, from Jewish history.

I. O.

[For the Christian Register.]

HINTS.

The two leading excitements to a Christian life are, an affectionate regard to the will of God, and a serious concern for the welfare of a future existence. Other motives, indeed, combine with these to enforce obedience and to restrain from sin; but where these two are deliberately established in the mind, and formed to habitual and practical principles, the character and life will be religious.

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It is not the importance of an object in itself which renders any thing a motive; it is the vividness and force with which our personal interest in it is felt. The revelations of hereafter will have been made to us in vain, unless our minds be trained to an habitual and serious consideration of them. Mere thoughtlessness is as effectual as more open sin, in rendering us careless of our characters and indifferent to the concerns of eternity.

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The improvement of religious character depends, more than on any thing else, on the faithful discharge of secret and retired duties. We shall certainly make very little advance in the Christian life, unless we regularly set apart some portions of our time to the study of the scriptures, to serious meditation, and to prayer. And no one can do this, without finding his mind becoming more serious, his conscience more enlightened and more tender, his outward duties more faithfully performed, and his piety of heart increased.

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There are some dispositions which look on the darkest side of everything; which search for inconveniences and dwell alone on small troubles and the possibilities of disappointment; which receive real blessings with a kind of suspicious distrust; which no tenderness of providence can subdue, and no abundance of mercy can satisfy. Such dispositions are not merely insensible to God's goodness, but display an habitual ingratitude. They resemble the frozen ground of winter, which is not merely hard, insensible, and disrobed of beauty and loveliness, but which turns even the dews of heaven that fall upon it into coldness and frost.

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Very much of life is wasted because it is left to be regulated by accident. We should strive to make the manner in which our time is, and in which it should be, employed, a subject of deliberate and frequent reflection. Much may be learnt by looking back on each day, considering how it has been spent, and wherein it might have been amended; and very much may be gained by contracting unnecessary amusement, cutting off our useless avocations, and attending only to what is most material.

N. C. S.

RELIGIOUS INTELLIGENCE.

Ecclesiastical Statistics. It may not be known to many of our readers, that several Calvinistic churches are united in bodies termed Conferences, at the meetings of which statistical accounts, accompanied with tabular views, of the internal state of their affairs are communicated. We have before us a notice of the Suffolk Conference of Churches, given at their semiannual meeting in Dedham, on the 17th inst. The following particulars may be interesting.

It is stated that there are 16 Sabbath Schools, in connexion with the Congregational Evangelical Societies in Boston, containing 1800 children; and more conversions are observed in the Schools, than in former years. In Union Church is a Bible Lecture once a fortnight, and this Church has had some cases of discipline. Since the last meeting 4 persons have been excluded from Park Street Church, and 2 from Hanover, (Dr. Beecher's.)

In Salem Street Church is a meeting of little girls, consisting of 50 or 60, who sew for heathen children and talk over the missionary information they have collected.

The Churches were reported to be comparatively in a low state of religious feeling and the number of inquirers as very small. Harmony and peace prevail among the members of the household of faith.

The Essex South Conference has 16 Churches, 2 of which are destitute by the removal of their pastors within 4 months. No revival has been witnessed within 8 months past. The members are much interested in the Conference of Churches. Many laymen wish it to be held once a quarter.

Of the South Middlesex Conference, two of the Churches, those at Concord and East-Sudbury came out from Unitarians. No revivals reported. The little band which left the Unitarians at Kingston, Plymouth Co. has been much favored.

Public services were attended, and prayers and addresses at the communion table. All the speakers on the occasion acknowledged and lamented the absence of special divine influences, and abundantly inculcated the necessity of humiliation and great searchings of heart. It was indeed a startling fact, that in the 80 churches directly represented at the meeting, only 6 could sing of the recent victories of truth among them; and that the indirect accounts from more than 30 others added but 1 to the number of revivals mentioned.

The above facts, which we copy from the Recorder, we present to the reflection of our readers. They afford a good illustration of the means by which many think the cause of religion is to be promoted. But they need no comment from us.

* *Ordination and Institution.* On Wednesday the 24th inst. the Right Rev. Alexander Viets Griswold, D. D. Bishop of the Eastern Diocese, held a special Ordination in Christ Church in this City, and admitted the Rev. William Croswell Deacon, and Minister of that Church, to the Holy Order of the Priesthood; and at the same time Installed him as Rector of the Church. Morning Prayers were offered by the Rev. George W. Doane, Assistant Minister of Trinity Church; the Sermon was preached by the Right Rev. Bishop; and the Candidate presented by the Rev. Asa Eaton, D. D. late Rector of Christ Church, and now Domestic Missionary in the City of Boston. The Rev. Isaac Boyle, Rector of St. Paul's Church, Dedham, Rev. Alonzo Potter, Rector St. Paul's Church, Boston, and the Rev. Thomas W. Coit, Rector of Christ Church, Cambridge, were present and assisting.

LITERARY INTELLIGENCE.

Book of Jasher. An account was, some months since, given in the Register and several other papers, of a discovery of the book of Jasher. We have no where seen so full an account of the circumstances connected with the discovery, as are found in the following article from a late number of the New Monthly Magazine.

Curious Literary Discovery. The following is a singular discovery, said to be a translation from the original Hebrew manuscript of the book of Jasher, referred to as a work of credit and reputation in the Holy Scripture, first in Joshua x. 13. and again 2 Sam. i. 18. This book was kept as a memorial of the great events which have happened from the beginning of time, especially to the family and descendants of Abraham, by the Kings of Judah. After the Babylonish captivity, it fell into the possession of the Persian Kings, and was preserved with great care in the city of Gazna: from whence a translation was procured by the great Alcuin, who flourished in the 8th century, at the cost of several bars of gold, presented to those who had the custody of it. He brought this translation to his own country, having employed, with his companions, seven years in a pilgrimage, three of which were spent in Gazna, in order to his obtaining this important and interesting work. After his return to England, he was made Abbot of Canterbury, and having lived in the highest honor, died in the year 804, leaving this, with other manscripts, to his friend, a clergyman in Yorkshire. It appears to have been preserved with religious care for many centuries, until, about one hundred years since, it fell into the hands of a gentleman, who certifies that on its cover was the following testimony of our great reformer Wickliffe;—"I have read the book of Jasher twice over, and I much approve of it as a piece of great antiquity and curiosity, but I cannot consent that it should be made a part of the Canon of Scripture.—(Signed, Wickliffe.) This gentleman, who conceals his name, communicated it to a Noble Lord, who appears to have been high in office, when a rumor prevailed of a new translation of the Bible. His Lordship's opinion of it was that it should be published, as a work of great sincerity, plainness, and truth; and further, his Lordship added, "it is my opinion the Book of Jasher ought to have been printed in the Holy Bible before the book of Joshua." From that period this invaluable work has lain concealed, until by an accident, it fell into the hands of the present possessor, who purposes to publish it in a way worthy its excellence for truth, antiquity, and evident originality.—*Daily Paper.*

Waverly Novels. We stated recently that Sir Walter Scott is employed in the revision of his series of novels. Such emendations and additions will be made as he may think proper. We are happy to learn that Mr. S. H. Parker, of this city, who has published a handsome edition of these popular works at a low price, will adopt all the improvements of the edition now in press in London, as fast as the volumes appear, and after the work is completed will publish all the Prefaces and Notes of the revised edition in a separate volume.

DOMESTIC SUMMARY.

Mr. Everett This gentleman, a Representative in Congress, from Middlesex, Mass. is on a visit to the Western States. He sailed for New Orleans, whence he is travelling eastward. At Nashville he was invited to a public dinner, by the respectable citizens of the place. We record the circumstance, not so much to bring a gentleman of distinction and merit before our readers, as to express the satisfaction we feel, in witnessing the disposition manifested by our brethren of the West, to cultivate the friendship of the East, and to cement our bonds of union by the reciprocation of kind offices and friendly attentions.

In his address to the guests, on that occasion, Mr. Everett having alluded to the rapid growth of the West in population, wealth, and refinement, proceeds to say;—

"You will pardon me for adding, that it enhances the pleasure with which a son of New England contemplates it, [the improvement of the country,] to find that among those who have swelled the numbers of this great family;—who have come not merely to share your prosperity, but in former days to partake the more doubtful fortunes of the early settlements, are not a few of the children of that distant region He rejoices that he is able, in addition to the ties of common language, government and laws, to trace those of common origin and kindred blood. Nor does *he rejoice alone.* The feeling, I am sure, is mutual. This festive occasion, gentlemen, is a pledge that you too are not less willing to seize an opportunity however slight, of promoting that mutual good will, which is more important for the perpetuity of the Union, than all the forms of the Constitution,"

We hope, and are ready to believe, that the following remark by the editor of the Nashville Republican, is, and will continue to be, *true.* Alluding to the friendly and respectful manner in which Mr. Everett was received among them, he says:—

"They say false, who say that there exists in the South and West, a feeling of enmity towards New England. Are not her sons welcomed among us as brothers? The scenes of the Revolution have not faded, and will not fade from our memories. Nor will the advantages of *union*, and the cultivation of harmony and good feeling between the different sections of the United States, ever be lost sight of by any honest and patriotic mind."

The editor of the Boston Patriot has the following pertinent remarks in reference to the same subject.

"We look to the remote effects of this and other similar manifestations of good will and interchange of civilities between the citizens of different States and of the distant sections of our common country, as far more important than the gratification of individual feeling or the expression of personal respect. They serve to bind us together, to draw tighter the bond of union, to hallow and endear to us those institutions and that system of federal government which makes us the citizens of one wide extended Republic. They teach the West to sympathize with the East, they bind the North to the South, making us all to know and feel that our great and essential interests are the same, and that in the Union of the States is our safety and strength. This feeling of attachment to the Union of the States is indeed all-important to our National prosperity, and every means of encouraging it deserves the sincere commendation of the patriot; while on the other hand, hardly any censure can be too severe for those who should raise the parricidal hand to strike a fatal blow at this foundation of our blessings and our hopes. The effect of such meetings as that at Nashvile must be to break down the walls of prejudice, which separate different portions of our country, to produce in their stead feelings of good will, and thus to fortify and strengthen our attachment to the Union,—to predispose us to discountenance those local jealousies, which apparently adverse interests, when brought in conflict, tend to produce."

On Saturday evening last, about 6 o'clock, as the ferry-boat Washington was passing from this city to South Boston, with eight individuals on board, she filled and sunk, but every person was taken up by some boys from the *House of Reformation.*

New Articles. The New-England Glass Company has, within a few weeks, commenced the manufacture of *enamelled glass ware*, which resembles the finest Porcelean and Pearl; and, suppassing what has been done in Europe, has extended it to the making of dishes, plates, nappies, cups, saucers, jelly, custard and egg cups, salts, knobs, &c. They are most beautiful articles—attract general attention—and so strike and interest the public taste, that already large orders have been given for them.

A rich assortment may be seen at the Company's extensive Warehouse, South Row, Washington-street, Boston. *Pall.*

At the sale of pews in the First Baptist Church, recently dedicated in Hanover-street, the whole number of pews sold were 101, leaving 37 unsold, producing the sum of $26,960. The church was appraised at $32,000 and the stores under it, at about $13,000. The highest price paid for any pew was $555, the same having been appraised at $530. On the whole number sold, the sum of $1010 was bid over the appraisement *Pat.*

Rogues. The Plymouth Memorial states that "George White, of Easton, and a person supposed to be Elisha Turner, formerly of Bristol, R. I. were arrested in Wareham on Tuesday the 16th inst. On one of them were found counterfeit bills of the Cranston Bank, to the amount of 66 dollars, and on the other a quantity of keys of various sorts and sizes." They also had in their possession, a pleasure waggon, two horses, and various articles of wearing apparel. The two men are now in Plymouth Jail.

Old Colony Peace Society. This society held its first annual meeting in Plymouth on the 17th inst.—After the object of the meeting was publicly announced, an appropriate prayer was offered and fervent supplication made for the divine blessing upon this and similar associations, by Mr. Cole of Kingston. In consequence of the failure of the gentleman, appointed to deliver the annual address before the Society, the Cor. Sec'y. prepared and delivered an interesting sketch of what had been done, and of what was still doing by Peace Societies in Europe and America, in order to correct public opinion, with regard to the custom of war, and to induce individuals and nations to cherish a more pacific spirit and to engage more earnestly in promoting peace and good will among men.

After the address, the Constitution of the Society, the report of the Executive Committee, and the doings at the preceding meeting were read by the Secretaries—and the meeting adjourned to meet at Duxbury, on the Wednesday preceding the 20th of June, 1830.

The following gentlemen, chosen in November, and to continue in office until the second annual meeting, are the present officers of the society.

Rev. John Allyn, D. D. of Duxbury, *President.*
" Charles Brooks, Hingham, *Cor. Secretary.*
" N. B. Whitney, do. *Rec. Secretary.*
Cyrus Morton, M. D. Halifax, *Treasurer.*
Mr. Nehemiah Thompson, Halifax,
Rev. Jared Perkins, Pembroke,
Mr. Zenas Cushman, Plympton, } *Directors.*
Joseph Wilder, Jr. Esq. Hingham,
Rev. Benjamin Kent, Duxbury,
Memorial.

The Ostrich, attached to Macomber's caravan, died a few mornings since at Newburyport, having accidentally fractured both its legs near the hip joint. This bird was 2 1-2 years old, 10 1-2 feet high, and weighed 305 lbs: its owners had been offered $3000 for it.—After death several cornelian stones were found in its stomach.

Pawtucket Bridge, is stated to be in so bad a condition as to render it dangerous to travel over it with loaded teams. Several citizens, in a public notice advise crossing at Central Falls until the bridge is repaired. *Providence American.*

The scaffolding to the new Episcopal Church, building in New Haven, gave way on Tuesday last, while the workmen were on the stage. One of them was instantly killed; one very badly wounded, and one escaped unhurt. An accident of a similar kind occurred when building the former Church, at the same place, by which one of the workmen was killed. *Trav.*

Fire. The Court House in Burlington, Vt. was entirely destroyed by fire, on the morning of the 16th inst.

West Point Academy. The Board of Visitors which has been in session since the 1st of June, at this interesting Institution, completed their labors, and adjourned sine die on Wednesday 17th inst.. The report of the Committee on the general state of the Academy, was accepted we understand, with great unanimity, and reflects high credit on the talents and discernment of the gentlemen who drew it. We are unacquanted of course, with the contents of this paper, but we venture to predict, that whenever it shall be published by the War Department, it will afford very general satisfaction to the Army and the Nation. Votes of thanks we understand, were passed to the President and Secretary, with a like unanimity; and the board separated after maintaining during their laborious session, the most entire cordiality and mutual good will.—*N. Y. Com.*

The Rt Rev. Dr. Dubois, Roman Catholic Bishop of New York has directed that a solemn "To Deum" be performed in all the Roman Catholic Churches in that city and Brooklyn, as a token of "gratitude to the Almighty Disposer of events for his late merciful interpositions in behalf of the Roman Catholics of Ireland, and of those of the whole British Empire."

During the sudden blow on Saturday evening, a large frame building intended for a Methodist Church, and ready to be roofed, was blown down at Jersey city, at 8 o'clock, with such force that some of the timbers were driven through an adjoining house. In the city several trees were blown down.

Three prisoners, named Wm. Shreeves, John Butler, and Hugh Ramsay, made their escape from the jail at West Chester, Pa on the 18th inst.; and for the apprehension of Shreeves, who was in custody, on a charge of murder, a reward of $100 is offered; for the others, $30 each.

The Miner's Journal states that a bed of Iron Ore has been discovered near Orwigsburgh, Schuylkill county, Pa. The ore upon trial, is found to be of an excellent quality. The extent of the bed is not known as yet; but it is judged to be considerable, from the fact that eleven acres of the land have been purchased by a gentleman of Reading, for *eighteen hundred dollars.* *Adv.*

The report of the Theological discussion at Cincinnati, between Messrs. Campbell and Owen, taken down by a competent stenographer, has been purchased by the former gentleman, and will be published. The work will be printed in one volume duodecimo, containing 600 pages.

During a violent thunder storm at Augusta, Georgia, on the evening of the 8th inst. six fine horses, comprising the team of a respectable wagonner from Virginia, were instantaneously killed at the same moment, by a stroke of lightning. They were standing at the time in the rear of the Planters' Hotel, near the river.

Three hundred bushels of Upland cotton seed were received by one Commission House in Augusta on the 19th inst. for the purpose of being shipped to Liverpool. and from thence to the East Indies. Should the soil and climate of that country prove as well adapted to the culture of the seed, as anticipated, the demand for the article, it is supposed, will be for some time quite extensive. *Cour.*

The late Thomas Roper, Esq. of Charleston, *S. C* has bequeathed $1500 to the Second Independent or Unitarian Church in that city.

Intemperance in Great Britain. From a statement presented to the British Parliament during their present session, it appears that the quantity of ardent spirits consumed in England and Wales has increased during the last twenty years from 12,000,000 gallons to 24,000,000, or *one hundred per cent.*, while the increase of population during the same period has been less than *fifty per cent.* The quantity of malt made now is less than it was in 1787, ardent spirits having extensively taken the place of malt liquor. "Ardent spirits," says a member of Parliament, "have found their way into every market town, and they are making their way into every village. Spirit shops are set up where they were before unknown, and the inhabitants of the country are becoming familiar with the poison." *N. Y. Observer.*

FOREIGN SUMMARY.

Mexico. The following statistical account of Mexico, is an abridgment, by the Journal of Commerce, of the leading facts contained in the last number of the Foreign Quarterly, in the form of a review of Humboldt's Political Essay, and an Historical Summary of the Revolution, by Don Carlos Maria Bustamente.

Political Divisions. In addition to the Territories of Old and New California, Colima, New Mexico and Thasaca, the Republic embraces 19 independent confederated states, viz. Chiapa, Chihuahua, Cohahuili and Texas, Durango, Guanaxhuato, Mexico, Michoacan, New Leon, Oaxaca, Puebla, Queretaro, San Luis Potosi, Conora and Cinaloa, Tabasco, Tamaulipas, Vera Cruz, Xalisco, Yucatan and Zacatecas. Extent of surface, according to Humboldt, 75,880 square leagues.

Population. The first Congress, in 1824, in regulating the number of electors, estimated the population at 6,204,000. Some years previous, the proportion of the different castes, was given by Navarro as follows:

Europeans and Creoles,	1,097,928
Indians,	3,676,281
Mixed races,	1,338,706
Secular clergy,	4,229
Regular clergy,	3,112
Nuns,	2,098
Total,	6,122,354

Since the Revolution, the Indians have been invested with all the rights of citizenship, and are subject to all the duties which result from that relation. The number of negroes, it is said, never exceeded 10,000.

Agricultural Products. In the warm districts the numerous varieties of bananas form the principal vegetable food of the people. On 1076 square feet, from 30 to 40 trees may be reared which will yield, in the course of a year, 4414 lbs. of fruit, while the same space would yield only 33 lbs. of wheat, or 99 of potatoes. Wheat is grown abundantly in some of the interior provinces, but the distance from the sea-shore is so great, as to forbid the idea of exportation. Potatoes, garden stuffs, and fruit of all kinds, abound. Oats are nearly unknown, and barley is cultivated only for home consumption. Mague, from which *pulque* the favorite liquor of Mexico, is made, is an object of great value in the table land of the interior. Sugar was formerly produced in considerable quantities for exportation; but from 1814 to 1820, not an ounce was shipped, and many of the plantations were abandoned. Cotton has long been an object of cultivation for the supply of home manufactures, the amount of which previous to the Revolution, exceeded $2,000,000 per annum. Coffee is cultivated on a small scale for home consumption; and the same may be said of cocoa and indigo. Tobacco is a very important article in a financial point of view, on account of the revenue derived from the duties, but is not much exported.

Mines. It appears that on an average of fifteen years prior to the Revolution, the exports of gold and silver amounted to about $22,000,000. Since the Revolution they have averaged $13,587,052, which the produce has decreased to $11,000,000. These constitute by far the greatest amount of the export trade.

Revenue and Expenditure. The revenue of Mexica, under the old government, was estimated at $20,000,000. In 1823, the revenue scarcely exceeded $9,000,000, while the expenditure was nearly $18,000,000.—The most important item of expenditure is that of the army and navy, which in 1827 was estimated at $10,382,977; and of this sum, $9,073,932 was devoted to the former. The number of troops of the line amounted in that year to 22,788 men: and the militia under arms to 9373; making altogether an active force of 32,161 men.

The New Orleans Mercantile Advertiser states, that Seignor Louis M. del Valle, (at present Mexican Consul in New Orleans,) has received an invitation from President Guerrero, to take charge of the Department of State of the Republic of Mexico, which it was understood he would accept. *Nat. Jour.*

Rio de Janeiro, April 22. The order of the British government to make reprisal of Brazilian vessels to the amount claimed for captures during the war with Buenos Ayres, if this government refuse immediate settlement, has caused some excitement. The vessels of war are now off the harbor, waiting the decision, which has been procrastinated some days.

The amount claimed is £442,000 sterling, for vessels condemned and detained.

From Valparaiso. By the ship Peruvian, at Baltmore, news from Valparaiso to April 5 is received. Verbal intelligence states that the wheat crop of Chili was expected to be rather short. The last sales of flour of barque Peru's cargo were made at 10 dollars.

Letters from Lima, (says the American,) mention that the late Prohibitory Decree of the Peruvian government had been carried into effect.

General Santa Cruz had arrived in Bolivia, had been elected President, and had in some measure succeeded in calming the political agitation there. Col. Arraza had been elected Vice President. *Pat.*

MARRIAGES.

In this city, Mr. William Pierce to Miss Jane W. Green, daughter of Mr. William G.

In Milton, by Rev. Mr. Gile, Mr. Jason Wadsworth to Miss Charlotte Reed.

In Hingham, Mr. Noah Humphrey to Miss Lucy Marsh.

In Dorchester, by the Rev. Dr. Richmond, Captain Thomas L. Briggs, of Milton, to Miss Hester E. G. Pierce, of D.

In Concord, N. H. Wm. G. Webster, Esq. Attorney at Law, of Rochester, to Miss Susan, daughter of Stephen Ambrose, Esq. of C.

In Saco, Capt. Theodore F. Jewett, to Miss Mary Rice, both formerly of Portsmouth.

DEATHS.

In this city, Mrs. Sarah Ann Sharp, wife of Mr. Richard Sharp, aged 36; Elizabeth Baker, aged 78; Patrick McBride, aged 28; Caleb Maldree, aged 19; Rufus Remick, aged 14; Mr. Henry Hovey, merchant of this city, aged 60.

In Hingham, on the 12th inst. Mr. John Humphrey, aged 29; his death was occasioned from injuries received from a fall from the new stone meetinghouse in Milton, near the railway while removing the staging.

In New Bedford, Capt. James Bunker, 44; Mr. Joseph Bourne, 41.

In Worcester, Mrs. Harriet Farnham, wife of Mr. Edwin F. of Andover, aged 22.

In Westminster, Mr. John Bigelow, aged 67.

CHRISTIAN CATECHISM.

JUST published by L. C. BOWLES, 50 Washington-street, the "*Christian Catechism,*" containing answers in scripture language to many important questions; with prayers and hymns, for Sunday Schools by a Friend to Youth. June 27.

THEOLOGY AND NOT RELIGION

the source of division and strife in the Christian Church.

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. June 20.

HEBER'S SERMONS.

MUNROE & FRANCIS, have just received, *Sermons* preached in England by the late Bishop Heber. This volume has been executed with great care, page for page with the London edition, and it is believed that it will be found little inferior to that, as respects the quality of paper and style of printing. The object of the publishers was not so much pecuniary profit, as to evince the respect with which the character of the late Bishop is viewed in this county." June 20.

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co No. 13 Court-st. *The Warning,* in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 96 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and constitutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

Titles and prices of the books they have published.

18 mo. Series.—Vol. I.	Price sin.	doz.	hund.
No. 1. Happy Valley, 40 pp.	7 cts.	70 cts.	$5,00.
" 2. Happy Days, 30 pp.	6	60	5,00.
" 3. " " 2d part. 40 pp.	7	70	5,00.
Vol. II. The Warning, 96 pp.	15	1,50	11,00.
do. bound,	20	2,12	

"They propose to issue as many original works as they can procure of an approved character, and also to republish such others as shall seem to them to possess superior excellence.

"Manuscripts left with the agents, having the prices marked on them, and directed to the Publishing Committee of the Boston Sunday School Society, will receive prompt attention. Such as shall be deemed suited to their purpose, they will wish to purchase; and those which shall not, will be returned in the manner the authors may suggest." June 27.

SELECTED POETRY.

[From the American Monthly Magazine.]

MOSES ON THE SUMMIT OF MOUNT PISGAH.

I see the land before me lie,
To which my wandering feet have turned;
The vision swells upon my eye,
That ever in my soul hath burned.
The wilderness behind me lies—
Egypt's proud splendors are forgot—
I stand beneath my country's skies,
My feet have reached a glorious spot.
It is no dream—no false mirage—
I view the promis'd heritage.

I see the Paradise on earth,
Where Israel's tribes shall dwell at ease;
All fresh as at creation's birth,
With nature's earliest melodies.
A fragrance meets me on the breeze,
From its sweet flowers and spicy groves—
I see the balmy, tufted trees,
Whose shade the desert pilgrim loves—
And thousand sunny fountains gleam,
With many a deep, broad sheeted stream.

Fresh fields, in dewy greenness drest,
How like the spots in Eden trod!
There shall the tabernacle rest,
Of Jacob's everlasting God.
The glorious landscape swells around!
Its blue, far distant hills are seen—
Its mountains high and cedar-crown'd
With blessed vales spread out between.
This is the bright land promis'd long,
In cloud, and fire, and sacred song.

Rich hues untold, flung wild and free,
Far o'er the gorgeous region shine—
But what is all the scene to me!
Its glories never can be mine.
E'en now they fade upon my sight;
My aching sense already fails;
No more I taste, with rich delight,
The fragrance of its spicy gales.
Oh! what is all its bliss to me!
Grove, fount, or flowing melody.

The land which my tired spirit loves,
Proves like my thousand desert dreams;
I may not wander through its groves,
Nor bathe me in its crystal streams;
I may not join the song of praise,
Nor sacrifice, at morn or even,
Nor with assembled Israel raise
The fervent voice of prayer to heaven.
Nor, leader of the wanderers, stand,
Their priest, amidst the blessed land.

Ere Jacob's tents o'er Canaan shine,
I must be numbered with the dead;
And shall I hear the voice divine,
With mournful and reluctant dread,
That calls my wearied spirit on
To scenes a thousand times more fair—
Where patriarchal sires have gone,
Where Abraham, Isaac, Jacob are?
That leads where heaven itself shall be
The eternal paradise to me?

I may not lead the sacred rites
Of sacrifice on Jordan's banks—
But from the glorious, heavenly heights,
Amidst the wing'd angelic ranks,
And where life's holy stream flows pure,
Through verdure that can never fade,
No sin to blight, no cloud to obscure,
My rapturous homage shall be paid.
My jasper harp shall thrill to strains
Unheard on Canaan's earthly plains.

I may not walk with those I love,
O'er Israel's heritage on earth—
But oh! I shall forever rove
With spirits of celestial birth.
There my unshackled soul shall soar
From world to world, with souls as free;
Who, chain'd to time and sense no more,
Have put on immortality.
All, who before me gain'd the prize,
Shall greet me in those upper skies.

I shall commune, and face to face,
With those, whose lives have been my theme,
In whose bright characters I trace
The impress of the eternal beam.
With these how will my soul rejoice
To worship round the Almighty's throne—
Redeemed, to raise my trembling voice
In hallelujas here unknown!
Through all his infinite abode,
Blest with the vision of my God.

Not as on Sinai's dreadful mount,
In cloud and threatening fire concealed—
Not as on Horeb's gushing fount,
In angry thunderings revealed—
But, terror laid forever by,
His blissful glories shall be seen,
And all undimmed, my sinless eye
Shall drink the eternal splendor in!—
Death wears no frown: he comes to be
A welcome messenger to me!

E'en now he wings the silent air,
I feel his hand upon my brow!
He whispers that his hour is near—
I feel my frame dissolving now!
I see the unclouded eye of God!
He beckons my departure hence;
My soul springs forth from her abode;
What visions rush upon my sense!
I see the white robed crowd—they come!
They waft me to my endless home. G. B. C.

MISCELLANEOUS SELECTIONS.

SAXONS IN TRANSYLVANIA.

The following account of the Saxons in Transylvania is extracted from Walsh's Travels. It will probably be new to most of our readers.

I now found I was in the heart of the Saxon Heptarchy, of whose existence I had but indistinctly heard, but which is so highly interesting. In this part of Transylvania, there is a colony of people, whose language, manners, and appearance, are essentially different from those around them, but who are still more distinguished for the privileges they enjoy, the religion they profess, and the high degree of prosperity to which they have attained. These people are called Saxons. It is one of the extraordinary circumstances connected with their situation that their origin, and the time and manner in which they first settled in this remote part of Europe, is altogether a mystery; and grave and learned writers have had recourse to preternatural agency to account for it. I will mention to you one for its singularity. The learned Athanasius Kircher, and after him Erichius, state the following circumstance:—The town of Hamlin, in Germany, was at one time so infested with rats, that the citizens were nearly destroyed by them: on a particular day, a certain trumpeter, (*tubicen quidam,*) appeared before the gates, and the sound of his instrument greatly attracted the citizens, who crowded out to hear him: after some parley, he promised for a specified reward, to charm all the rats with his music, and lead them with him out of the town. This was readily agreed to: the trumpeter began to play, and the rats followed him into the country, and never returned. When he claimed his promised reward, the citizens, now freed from their annoyance, refused to give it, and he departed very discontented. He availed himself, however, of his opportunity to be revenged: he came back, when the elder people were all at prayers, and began to play in the streets, and all the children who were left at home flocked out to hear him; these he led after him, like the rats, to a mountain called Koppen; the mountain opened, and they all entered together, and never were seen again at Hamlin. This event the citizens of Hamlin formed into an epocha, and some of their archives are dated "*Anno post exitum puerorum nostrorum.*" About the time these children disappeared in Germany, in 1284, the Transylvania Chronicles relate that a number of strange children were found, on St. Peter and St. Paul's day, wandering by themselves about the roads in that country, and who seemed to have issued suddenly from the ground: they spoke an unknown tongue, which was afterwards ascertained to be Saxon, and their descendants have continued to speak it to this day. The certain inference was, that these were the very children whom the trumpeter had enclosed in the mountain, and led by a subterraneous passage under several countries, till they arrived at this remote place. Kircher affirms that this man was certainly Satan, to which one of his commentators assents, by saying that his hand is on the descendants of these children to this day, as they are all inveterate heretics. To complete this extraordinary chain of evidence, the very tomb of this minstrel, who seemed to have lived to a supernatural age, is pointed out at Pavia, in the church of St. Laurence where the following epitaph is to be seen:—"*Valentino, Grævio, alias Backfort e Transylvania, Saxon: German: colonia orto, quem fidibus novo et inusitato artificio canentem audiens, aetas nostra ut alterum Orpheum admirata obstupuit, ob. an.* MDLXXVI." The account given by G. Haner, in his Ecclesiastical History, is somewhat more probable but hardly more satisfactory. In the thirteenth century, Bela Geyza succeeded to the crown of Hungary when a youth, and was threatened by Conrad, the Emperor of the Romans, and Henry, Duke of Austria, with a powerful invasion. In this extremity he applied to the ancient colonists of Transylvania, called Szaszones, for assistance, and they furnished his army with every fifth man in the country; by this aid he obtained a signal victory over the invaders, and granted to the Szaszones, as a reward, a variety of privileges, which they still enjoy, having changed their name, by a slight variation, to Saxons. Bonfinius says that they were actually Saxons, transferred from the north of Germany by Charlemagne, and others again, that they were the Saci, an ancient people of Daci.

To these conflicting opinions, in which there is nothing certain, except that their origin is very obscure, I may be allowed to add one more, and that is, the account given to me by one of themselves, at Hermanstadt. In the early period of the reformation, several families, who had embraced the reformed doctrines, were driven from Saxony, and obliged to seek a retreat as far as possible from their persecutors. After wandering through Europe, without finding rest for the soles of their feet, they made their way to the confines of Christendom, and were suffered to establish themselves at the mouth of the great pass through which the Mahommedans always issued to carry terror and desolation among the Christians. Here they were placed, as a kind of forlorn hope, in the fore front of the battle, apparently with the view that the sabres of the Infidels might destroy those whom the Inquisition could not reclaim; but in this they disappointed expectation. These men brought with them the same fearless and unyielding spirit that they had displayed in abandoning their own country; and they formed a barrier against the inroads of the Turks, and so became a defence to all Christendom. For this important benefit, they had many important privileges and immunities conferred upon them. They were made free citizens and peasants, and held their land by freehold. Their had their own municipal corporation, and the free election of their public functionaries; they were allowed the full exercise of their own religion, both in faith and practice, and the choice of their own pastors and clergy; they were exempted from all taxes, except such as they laid upon themselves for their own local benefit; and excused from all military service, except against the Turks, to meet whom they always continued armed, and on the defensive. Notwithstanding this, we find the Protestants of Transylvania frequently supported by the Turks in the divisions which agitated the country under Ragotski; and they are reproached by their adversaries with having made this unnatural alliance against their Christian brethren.

Their original privileges were enlarged and confirmed at different times, particularly by Isabella and John Sigismund; so that the historians of Transylvania say—*Immunitatibus et privilegiis omnes nationes superant.* These were never infringed by any subsequent government; and they are naturally strongly attached to the Austrians, from the benefits they enjoy under them. Under the genial influence of these benefits, they prospered and multiplied exceedingly. They possessed seven principal towns, forming a Heptarchy, with a number of villages attached to each, which are numerated in the Saxon Chronicles, as amounting to 114; and they composed the great political classes of the country, being, according to their charter, neither nobles nor subjects, but under Thanes.

Besides these villages and towns, which are governed by their own municipal laws, and almost entirely Protestant, the Saxons are widely scattered through all the other towns, and villages in Transylvania; so that the reformed population of this province alone, amounts to about half a million of souls. These men retain all the distinctive character of their ancestors, and differ little in air, manner, and dress, from the primitive Reformers. They are of a very grave demeanor, with serious, thinking faces; they have, in general, aquiline noses, dark and somewhat stern countenances, to which black mustachios give a sombre cast; their persons are large and robust, and their very gait has a certain air of sturdy independence; they wear large round felt hats, from under which their long straight hair hangs down loose about their face and shoulders; short coats and large breeches, like the doublet and hose of their forefathers: in fact, they nearly resemble the figures represented in the wood cuts to be seen in the "black letter" histories of the early Reformers; they use boots or shoes shod with iron, which clatter as they walk along, and induced Laurence Toppletin, their countryman, to say with exultation, *Si stratam Saxis viam agminatim terunt, strepitum equis ferocibus parem edunt, et nescio quid generosi sonoris ad aures perigrini adpellunt.*

Their houses bore the characteristic marks of those of the country from whence they came;—the windows were high from the ground, like those in the north of Germany; the roofs were tall and narrow, and there was that air of neatness, comfort, and propriety about them, that always marks and distinguishes the progress of the Reformation on the Continent. The houses looked as if they had been all fresh painted and white washed; the windows were glazed with glass, and ornamented inside with snow-white muslin curtains; and over the outside was generally some moral or religious sentence from the Bible, neatly written in gilded or black letters, in the German character. The houses had that uniformity of comfort, and a certain degree of opulence, which marked a happy equality of circumstances. All were neat and roomy, and none were mean, or splendid: we did not see a hovel or a palace in the country. The farmers are all proprietors of the soil, and their lands are without enclosures, as if there was a community of goods; but their properties are distinguished by certain land-marks, which are not visible. It is in the ground about their houses, however, that this sense of property is conspicuous: in the rear is a large farm-yard filled with stacks of corn and other produce of their farms; and in front, or at the sides, are gardens, orchards, or pleasure-grounds, laid out with that taste and variety which people indulge who feel the value of property, and know that their time and money are expended on what is their own. But the object which particularly distinguishes these towns is the church: this is always very large, built in an ornamental style of architecture, with a high steeple, and kept in the most perfect state of repair and neatness: it usually stands upon an eminence, in the midst of the village, and seems the rallying point round which the people thronged and their houses were built, as if the inhabitants considered it as the most striking and important object, and placed it before them to cherish and keep alive their religious impressions.

EXCELLENT RULES.

The following rules, from the private papers of Dr. West, were, according to his memorandum, thrown together, as general waymarks in the journey of life. They were advantageous to him, and, while they exhibit an honorable testimony to his moral worth, may be useful to others:—"Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be. Never show levity where the people are professedly engaged in worship. Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate. Never to judge a person's character by external appearance. Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow. Never to think the worse of another on account of his differing from me in political or religious opinions. Never to dispute if I can fairly avoid it. Not to dispute with an old man more than seventy years of age; nor with a woman, nor with an enthusiast. Not to affect to be witty, or to jest, so as to wound the feelings of another. To say as little as possible of myself and those who are near to me. To aim at cheerfulness, without levity. Not to obtrude my advice unasked. Never to court the favor of the rich, by flattering their vanity and their vices. To respect virtue though clothed in rags. To speak with calmness and consideration on all occasions; especially in circumstances which tend to irritate. Frequently to review my conduct and note my failings. On all occasions to have in prospect the end of life and a future state. Not to flatter myself that I can act up to these rules, however honestly I may aim at it."

THE HUSBANDMAN.

No man, one would think, would feel so sensibly his immediate dependence upon God, as the husbandman. For all his peculiar blessings he is invited to look immediately to the bounty of heaven. No secondary cause stands between him and his Maker. To him are essential the regular succession of the seasons, the timely fall of rain, the genial warmth of the sun, the sure productiveness of the laws of nature, which must have appeared to him nothing less than the varied exertions of omnipotent energy.

In the country we seem to stand in the midst of the great theatre of God's power; and feel an unusual proximity to our Creator. The blue and tranquil sky spreads itself over our heads, and we acknowledge the intrusion of no secondary agent in unfolding this vast expanse. Nothing but omnipotence can work up the dark horrors of the tempest, dart the flames of the lightning, and roll the long resounding rumor of the thunder. The breeze wafts to his senses the odours of God's beneficence—the voice of God's power is heard in the rustling of forests, and the varied forms of life, activity, and pleasure, which he observes at every step in the field, lead him irresistibly, one would think, to the source of being, beauty and joy.

How auspicious such a life to the noble sentiments of devotion!—Besides, the situation of the husbandman is peculiarly favorable, it should seem, to purity and simplicity of moral sentiment. He is brought acquainted chiefly with the real and native wants of mankind. Employed solely in bringing food out of the earth, he is not liable to be fascinated with the factious pleasures, the unnatural wants, the fashionable follies, and tyranical vices of more busy and splendid life.

Buckminster.

EXCELLENCE OF RELIGION.

The following paragraph is credited to Sir Humphrey Davy, in one of the Liverpool papers. The Boston Courier in quoting it says, "The author is one of the most celebrated of living philosophers; and it must be gratifying to the humbler classes of Christians to perceive one so rich in talents, accomplishments and the pride of learning, paying so eloquent a tribute to that religion which is their all."

I envy no quality of the mind or intellect in others; not genius, power, wit or fancy: but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing, for it makes life a discipline of goodness—creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life in death, and from corruption and decay calls up beauty and divinity: makes an instrument of torture and of shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and sceptic view only gloom, decay, annihilation, and despair!

Example worthy of Imitation. It has repeatedly been said, that our navigation cannot be carried on without the aid of ardent spirits; that seamen will not ship for service, without their usual allowance of *grog.* We are happy in being able to state from our own authority, that this is a mistaken notion.—American seamen can and will agree to perform their duty without liquor. Here is a case in point:—The schr. Mary Ann, Jonathan Pendleton master, sailed from this port on Saturday last, for the Straits of Bellisle, on a 4 months voyage, with a crew of 15 men. Only *one gallon* of spirits was put on board this vessel, to be used only as an outward application in case of bodily accident, the same as any other appropriate article in the medicine chest. We have seen a written contract, signed by the owner and crew, in which each man agrees not to taste a drop of ardent spirits during the voyage, on penalty of a forfeiture of *two dollars;* the owner to pay to each man who fulfils this contract, the sum of *six dollars.* The Mary Ann is owned by Gen. William Williams.

Stonington Telegraph.

Extravagance. The prosperity of the last 30 years has caused the most extravagant notions and pretensions The whole community have departed from the simplicity, foresight and frugality of their fathers, and indulged in notions respecting dress, houses, furniture, living, education, &c. which no wealth can support. Many are beginning to correct the evil, but the upper classes are even now a great deal too lofty. As it is hopeless for them to think of raising their fortune to their ideas, they should bring down their ideas to the level of their fortune. This is a duty which parents should practice themselves, and inculcate on their offspring.—Such a change will increase happiness without impairing reputation.—*Lond. Quarterly.*

Home. Between the oppression of business and the oppression of fashion, the tender, and delicate, and blessed abode of our natural affections, which our fathers called home, hath been almost crushed to pieces, and the very word hath changed its meaning; so that at home now signifies being surrounded with a multitude; and not at home almost signifies being alone with your children.

Irving.

MR. TUCKERMAN'S

FIRST Semi-annual Report of the *Third* year of his services as a Minister at Large in Boston.
Just published and for sale by L. C. BOWLES, 50 Washington-street. June 13.

TRACT No. 27,—FIRST SERIES.

"THE Power of Unitarianism over the affections, by John Brazer," Tract No. 27 of the First Series, is just published at the Depository, 50 Washington-street.
L. C. BOWLES.
June 20.

NEW BOOKS.

JUST published and for sale by L. C. BOWLES, 50 Washington-street.

My Religious Experience at My Native Home.

"O that Parents would but take a hint of wisdom from this. And I do most earnestly solicit them to drive austerity from their religious teaching, and to make the idea of God not only one of their earliest, but one of the *happiest* of the infant mind."
Jotham Anderson.

A Reply to Three Letters of the Rev. Lyman Beecher, D. D. against the Calvinistic Doctrine of Infant Damnation. From the Christian Examiner, with *Additions.*

Sermons by the late *Rev. Joseph S. Buckminster,* now first published from the Authors Manuscripts.

A Sermon delivered at the Ordination of the Rev. Jonathan Cole as Pastor of the First Congregational Society in Kington, January 21, 1829. By John Brazer.

A Dudleian Lecture delivered before the University in Cambridge. By H. Hildreth, A. M., minister of the First Parish in Gloucester. June 6.

A. U. A. NEW TRACTS.

No. 25, of the First Series of Tracts printed for the Amer. Unit. Assoc., entitled "The Divine Authority of the Christian Revelation-Acknowledged," by the author of "A Dialogue on Providence, Faith, and Prayer;" and No. 26, of the First Series, entitled "On the Original Text of the New Testament," are published, and for sale at the Depository 50 Washington-street.
L. C. BOWLES.
May 30.

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THESE extraordinary writings should be in every public and social Library. Putting out of the question their intrinsic value, they should be sought, if for no other purpose, merely as a curiosity. The work is now offered at this office at a price somewhat reduced from the original charge. May 23.

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June 6.

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UNITARIAN ADVOCATE.

THIS day published, by LEONARD C BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 6. for June, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians, No. VI.; Jesus the Image of God; Influences of Maternal Character on Early Education; Jewish Ceremonies; Unitarianism in Boston, in 1812-13.

June 6.

DABNEY'S ANNOTATIONS—No. VII.

JUST published by N. S. SIMPKINS, & Co. Corner of Court and Brattle-street, "Annotations on the New Testament," No. VII. City subscribers to whom No.'s V. and VI. are still due, may be supplied with them, as above. 3t. May 30.

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